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THE  
JUDGMENT  
OF THE

Reformed in *France*,

Extracted out of the

ACTS of their Publick Synods,

As also that of

Mr. *Calvin* and other *Genevans*,

Concerning the

Invalidity of *LAY-BAPTISM*.

IN A

LETTER

To the Author of

*Lay-Baptism Invalid.*

By a PRIEST of the Church of *England*,  
and Rector of a Church in the City of  
*London*.

L O N D O N:

Printed for HENRY CLEMENTS, at the *Half-*  
*Moon* in *St. Paul's Church-Yard*, 1712.

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London, Nov. 24, 1712,

To Mr. \_\_\_\_\_

S I R,

**I** Retain a very pleasing remembrance of the Time, when I had the good Fortune to be first introduced into your Acquaintance, for which I acknowledge my Obligations with all Gratitude to your self, and to that Venerable and Learned Person who kindly occasion'd that Interview.

I was glad of that Opportunity, to express the Grateful Resentments I entertained, and, I hope, and believe in conjunction with the most, at least the most Learned and Orthodox of my Brethren, for that Justice and Piety, which by the Grace of God, you have so happily declared towards our Mother the Church



of England, towards the Universal Church, and towards the Redeemer, Head, and Protector of it, our Saviour *Christ*: in asserting the Divine Institution of his Holy Sacraments, and their necessary Efficacy and Validity, in our Holy Orders, and Administrations. Which you have done, if I may presume to give my Sentiments, in this Matter, I do it with all Humility and Deference, with great Judgment and Accuracy, in your incomparable Writings. In which you happily Share, with another Devout and Learned Gentleman of the Laity, the admirable Author of *A Companion for the Festivals and Fasts of the Church of England*, &c. As also of another most Excellent Treatise Entituled, *The Great Duty of frequenting the Christian Sacrifice*. In these Writings of yours, it is manifest to all, who with due Care and Seriousness have perused them, that the Providence of God hath blessed you with very high and extraordinary Attainments in the Knowledge and Exercise of Religion; no less to your own internal Comfort and Satisfaction, as may be well supposed, than to the Publick Benefit of his Church. The Clergy in a more



more particular manner, have an Interest in your pious Labours, as you ought, and must have in their Prayers. It having pleased Almighty God to make you the blessed Instruments of doing that for them, which they were not capable of doing themselves; the restoring them and their Ministrations into that good Reputation with the People, which either through Negligence, or the Perverseness, and Iniquity of the Times, was very much impaired, and almost quite destroy'd and extinguished. It is true, you have had this Advantage over us, That the Courage you have shewn in this Holy Warfare, and the regular Method and prudent Management exhibited by you, for the carrying it on with Success; as you are Gentlemen of the Laity, places you out of the reach of being tarnished with the venomous Tincture of that Execrable Name of PRIEST-CRAFT, with which the Godly Endeavours of the Clergy in this Apostate Age, have been so much infected, and in great measure frustrated. A Name, invented and divulged by the Dragon and his Angels, to defy the Majesty of the Living God, and to annoy his Church.

Church. But we have this Comfort in our hopes, that he hath not long to reign; and that as in so long a Conflict, he has not been able to prevail over it, so the Angels of the most High God, the Bishops and Ministers of his Church will in short Time, we trust, be Masters of so compleat a Victory, as to be able, in the Words of the Evangelical Prophet, to make this Triumphant Declaration, *Now is come Salvation and Strength, and the Kingdom of our God, and the Power of his Christ: For the Accuser of our Brethren is cast down, which accused them before our God Day and Night.*

Sir, It will, no doubt, be Matter of very comfortable Reflection to you, that as a Herald you have been employ'd to sound, as it were, the First Charge; and to call us out to the Glorious Conflict. That it hath been your Province to shew us the Weapons of our Warfare, the Necessary Use and Efficacy of them, and how to put them on. It is our Duty now, to Cloath our selves compleatly in that Christian Armour, which you have so well proved, and adjusted for our Use, and to accomplish that Victory to which you have called us out. In this Warfare,

fare, we may justly push forward till our Enemies are totally subdued. In other Cases, to prevent the excessive effusion of Blood, and the common Calamities of War, it is but fit; it is even a part of Humanity, to give ear to moderate Terms of Peace. In this Spiritual Conflict no Truce is to be admitted, till the whole Body of Sin shall be destroyed, and we have gained an entire conquest. But what Armour, will some Men say, is this, of which so great Things are said, and which is capable of giving such Victory? That doubtless of which above all things the Prince of Darkness would divest the Ministers of Christ. Their Spiritual Powers; their Authority; their Priesthood: Their Administration of the Word; and Sacraments. Could these Heavenly Powers, this Consecrated Armour be wrested from them, then must his Infernal Kingdom Flourish: Whilst it is kept bright, and free from Rust; while it is preserv'd fit for Use, and is used by those to whom it belongs, it will not only be effectual to the pulling down of all his strong holds, and the desolation of his Kingdom; but by it shall the Power of  
Christ



Christ most illustriously be made manifest, and our Saviour's Kingdom greatly increas'd. To this happy State of Things, your Wishes have not been wanting, nor your Endeavours equal to such Wishes, nor your Success to both. You have, with the good Gentleman before-mention'd, given us the Alarm; you have kindly admonish'd us, to have a due Regard to the Great Concerns of our Profession: To maintain our Spiritual Authority, or rather the Authority of our Saviour Christ entrusted with us, as his Messengers and Ministers. To keep up that Reverence which is due to his Holy Sacraments. You, Sir, have in a more especial manner encourag'd us to hold up to the Highest Pitch the Dignity of his Holy Baptism. I hope, Sir, we shall be animated with the kind Encouragements and Example, the kinder Assistances you have given us. The Clergy will now think themselves oblig'd to take Heart, to examine and recollect their Forces, not only to assert, but exert their Powers. Your Example must not only be very Effectual that way with Respect to us, but your Learned Performances must needs have

have wrought, or at least have made way for a good Disposition and Preparedness in your Brethren of the Laity, to cooperate with you, and with us, in the Acquisition and Establishment of those good Things, which are so much for their own Benefit, and will be so Glorious to the Church of God. The Clergy begin already, to reassume that Life and Vigour, which Mistake, or Modesty, the Fear of outward Things in some, or despondency of Success thro' the untowardness of the Times in others, seem'd to have chain'd up, in a kind of Slumber, and in Inactivity. At a Time, whilst others, who escap'd happily the Enchantment, were oblig'd to oppose themselves to the common Current of an impetuous Infidelity, and to sustain the Obloquy, and the Malice which was without Parcimony cast upon all, who dar'd to distinguish themselves, and cou'd keep their Heads above Water, during such an Inundation of Atheism. For some there were, I assure you, who in the most Tempestuous Seasons have been able to Swim, without any other Support, than the Sense of their Duty, and a good Conscience. Amongst these, if

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the Person who addresseth himself to you in these Lines, was preceeded by the great Bishop Beveridge, and if that great Prelate, tho' too late a Prelate, was succeeded in his Orthodox Sentiments, and the Assertion of them concerning the Eucharist, and concerning Baptism, by the same Person (and no doubt by many others) who presumes to give you this Interruption, even before the happy Period that brought you within the Pale of the Church, and that armed you in the Defence of it. I please my self then with the Advantage you will have in this Reflection, That what you have asserted concerning *Baptism* is not a Singular and New Opinion; but that, as it is agreeable to the Doctrine and Practice of the Primitive Church, and the Sense of our best Reformed; so the Maintenance of it, hath not, even in our Times been wholly abandon'd; as many can testify, even for your unworthy Correspondent, some of which are readier to declare it, with the Tincture of their own evil Resentment, than with any Sense of that Benefit, they ought to have reaped; or any salutary Fruits of those Endeavours, their concurrence where-



wherewith ought to have afforded him some Comfort of so much Labour for their Good. Sir, I could not help giving you this unfeigned Mark of my just Esteem and Value for your Person, and your so extraordinary Attainments, at the same time that I acquit myself of a long Arrear, having at length sent you the Opinion of the Reformed Churches of *France* assembled at their National Synod at *Lyons*, and subscrib'd by their great Master *Calvin*.

*Touching Lay-Baptism Invalid.* I think it was agreed between our Learned Friend and you, upon my communicating this Evidence to you; That it ought to be transcrib'd out of Mr. *Quick's* large Volume of the *French Synods*, (which is of a great Price, and not so easily to be procur'd) and Printed in such a Form, as might more easily be purchas'd and dispers'd. Not that we would meddle at all with the Validity of Presbyterian Orders, or that any thing need to be added, to what you have so compleatly discours'd on the Subject of *Lay-Baptism*; But that *Argumentum ad Homines* may be in a readiness for those Men, who in all Debates between us and Dissenters, are

evermore appealing to Foreign Churches. I was in Hopes to have sent you the *French* Original, but after several searches made after it, it is not yet to be found, but the Translation being made by a Dissenting Teacher, it cannot want its just Authority with those of his Party, and those that side with them; tho' they will hardly thank me for this Discovery: But if herein I shall gratifie my Friends, and serve the Publick in any degree, I shall not value their Frowns; who have at all times my earnest Prayers for their Illumination and Conversion, and in this, I am sure, I have your Concurrence with that of all good Men. I am,

S I R,

*With sincerest Testimonies*

*of Respect, and Value for you,*

*Your most Obliged,*

*Humble Servant, &c.*

T H E

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THE  
JUDGMENT  
OF THE  
Reformed in *FRANCE*,

Extracted out of the  
Acts of their Publick Synods;

AS ALSO,

That of Mr. *Calvin* and other *Genevans*, concerning the *Invalidity* of *Lay-Baptism*.

**M**R. *John Quick*, a Dissenting Teacher, in the Introduction to his *Synodicon*, in *Gallia Reformata*, Collected and Compos'd out of Original Manuscript Acts of the French Protestant Synods; Page VI. Sect. IX. tells us, That their First *National Synod* was



was Celebrated in the *City of Paris*, and Year of our Lord, 1559. In *Chap. XI. Page Xliv.* under the Title of Baptism there is this Remarkable Canon.

Canon I. Baptism Administred by an *unordain'd Person*, is *Wholly Void and Null.*

The Second National Synod, held at *Poictiers*, Anno 1560, Vol. I. *Chap. VI. Article XI. Page 18.* sayes,

“ *What is to be done in case a Child has*  
 “ *been Baptised by a Private Person?* It’s  
 “ Answer’d, That to avoid the Scan-  
 “ dal given and taken, there shall  
 “ be Sermons preached for the Better In-  
 “ formation of the People, who shall also be  
 “ acquainted with the Nullity of such  
 “ Baptism; and that this may be Im-  
 “ printed upon their Hearts, the Child  
 “ shall be brought publicly into the  
 “ Church, there to receive the True Bap-  
 “ tism. Monsieur Le Bailleur President,  
 and Monsieur Roland Scribe, p. 12.

In their Fourth National Synod at *Lyons*, Anno 1563. Mr. *Peter Virett*, Minister in the Church of *Lyons*, and *Calvin’s* Colleague at *Geneva*, was chosen Moderator and Scribe, *Chap. I. p. 31.* The

xxi. Chapter contains "Free Answers  
 " of the Pastors and Professors of Gene-  
 " va, and of some of the Ministers who  
 " were Deputed unto the National Sy-  
 " nod of *Lions*, 1563. and Impower'd  
 " by it to make Returns unto the Questi-  
 " ons propounded to them, p. 48.

The Brethren of *Geneva's* Answer N.  
 III. p. 50, is this.

" Concerning Baptism, this is the Con-  
 " tents and Answer to a Letter to cer-  
 " tain Arguments urged for the Vali-  
 " dity of Baptism administred by pri-  
 " vate Persons.

### ARTICLE I.

" WE Ministers and Doctors in the  
 " Church of *Geneva*, accompanied  
 " with our Brethren come from the  
 " National Synod of *Lions*, being  
 " met together in the Name of God,  
 " after that we had heard that Case  
 " of Conscience propounded to us,  
 " Whether Baptism administred by Pri-  
 " vate Persons, without Office in the  
 " Church of God, ought to be reitera-  
 " ted or not; did Unanimously de-  
 " clare

" declare this our Judgment; That  
 " such a Baptism did not in any  
 " wise agree with the Institution  
 " of our Lord Jesus Christ, and  
 " therefore consequently is of no  
 " Force, Power, Validity or Effect;  
 " and that the Child ought to be  
 " brought into the Church of God,  
 " there to be Baptiz'd: For to se-  
 " parate the Ministration of the  
 " Sacraments from the Pastor's Of-  
 " fice; 'tis as if one should tear out  
 " a Seal to make use of it without  
 " the Commission or Letters Pat-  
 " tents to which it was affixed. And  
 " in this Case we must practise that  
 " Rule of our Lord, *What God hath*  
 " *join'd together, let no Man put asun-*  
 " *der.* This for, and in the Name  
 " of all the Assembly,

**JOHN CALVIN.**

II. " And



## II.

And whereas in that Letter there  
 were Reasons to the Contrary,  
 and that we were desir'd by the  
 Synod to Answer them in Wri-  
 ting, we shall do it, tho' we found  
 them very Feeble and Imperti-  
 nent.

## III.

The first Argument of that Scribler  
 was, *We must distinguish betwixt*  
*the Vertue of the Sacrament, which*  
*belongeth only unto God to vouch-*  
*safe, and the outward Sign of which*  
*Man is the Minister.* But this con-  
 firms our Assertion, because God  
 hath told us by his Son's own  
 Word, who the Persons are that  
 shall administer Baptism.

## IV.

His second Reason, which depends  
 upon the former, and to speak  
 properly, is but an Accessory to  
 C it,

“ it, is nothing to the purpose : For  
 “ though Christ only do Baptize  
 “ with his Spirit, yet it will not  
 “ follow that he will not have the  
 “ Sign and Figure to be annexed  
 “ unto his Grace.

## V.

“ And this self-same Answer will suf-  
 “ fice to refute his third Argu-  
 “ ment : For when we reform what  
 “ hath been done amiss in this Or-  
 “ dinance, we do not confine God’s  
 “ Vertue unto the Water ; for we  
 “ hold that this is a Counterfeit  
 “ Baptism, a meer Mockery, a pro-  
 “ fanation of the Sacrament ; to  
 “ whose first Institution we must  
 “ keep strictly. Besides, such Lan-  
 “ guage as this is very improper,  
 “ we do not reiterate Baptism, for  
 “ the pretended Baptism is utterly  
 “ Unlawful, yea wholly Null. As  
 “ for Example : If you give a Child  
 “ a draught of salt or puddled Wa-  
 “ ter, you do not give him again  
 “ Drink immediately upon it. But  
 “ if you give him an empty Bottle,  
 and

" and he suck nothing out of it but  
 " Wind, you will repair this Fault  
 " by giving him Drink in earnest.  
 " Moreover, those Expressions of his,  
 " of *throwing Water*, or *Plunging*, are  
 " affected, and made use of by him  
 " to degrade the Usage and Utility  
 " of Baptism. And we could wish,  
 " that in handling of such Questi-  
 " ons Men were more Serious and  
 " Sober. In short, either Baptism  
 " is unprofitable, and appointed to  
 " no purpose, or else it must be ob-  
 " served according to its Primitive  
 " Institution, to be a Seal of the  
 " Remission of our Sins.

## VI.

" His fourth Argument is altogether fri-  
 " volous. We know, God be thank-  
 " ed, that our Spiritual Washing is  
 " in the Blood of Jesus, and not  
 " from the Baptismal Water. And  
 " he might have spared his Pains in  
 " mustering up such a number of  
 " Texts of Scripture to prove that,  
 " which none of us ever doubted  
 " of; for Water in Baptism signi-



“ties the Blood of Christ, and the  
 “Effects and Fruits thereof accom-  
 “plished in us by the Holy-Ghost.  
 “And tho’ the Lord Jesus is no  
 “Respecter of Persons, nor doth the  
 “validity of Baptism depend upon  
 “the Worthiness or Unworthiness  
 “of the Minister, yet it will not  
 “thence follow, that we must not  
 “keep to that Order which he hath  
 “instituted: Yea, and this also is  
 “alledged out of Ignorance. For, in-  
 “asmuch as all our Dependance is  
 “upon the Word of God, the Rule  
 “and Standard of our Duty, given  
 “us by Christ himself, if you neg-  
 “lect and slight it in Baptism,  
 “and let one administer it who  
 “hath no Call from God to do it,  
 “’tis all one as if an Ape, as he that  
 “hath no Commission to preach the  
 “Gospel did administer it.

## VII.

“His fifth Argument takes that for  
 “granted, which will never be  
 “yielded to him, *viz.* That even  
 “Baptism administered by an Here-  
 tick,

" tick, who hath no Office in the  
 " Church, is yet held for true Bap-  
 " tism. For were this so, Baptism  
 " would not belong only unto the  
 " Church, but also to Turks and  
 " Pagans : So that whilst he labours  
 " by such sorry trifling Arguments  
 " as these to build up Baptism, 'tis  
 " certain that he turns the sprink-  
 " ling of Water into a Charm or In-  
 " chantment.

## VIII.

" The Principle in his sixth Reason is  
 " ill applied, for altho' the Vertue  
 " and Verity of Baptism be not al-  
 " ways conjoyned with the Sign,  
 " yet we may not therefore say,  
 " that Baptism may be quitted and  
 " totally forborn. We do sincerely  
 " confess, that a Man may be par-  
 " taker of the Grace promised in  
 " Baptism, who did never partake  
 " of the Water of Baptism; but must  
 " we thence infer, that Baptism  
 " may be lawfully omitted? God  
 " forbid! What he adds about the  
 " evil administration of Baptism, e-  
 " speci-

specially as to the Gospel Form  
 and Manner of it, containeth a  
 double Error; for we never did  
 confess that the bare sprinkling of  
 Water by one without a Call or  
 Office in the Church of God was  
 Baptism, or that it had its Evan-  
 gelical Form there, where there  
 was no Evangelical Minister.

## IX.

“ He hath couched his seventh Argu-  
 “ ment somewhat rudely, and dis-  
 “ covers a bitter Spirit. But let  
 “ him make the most of it, we ab-  
 “ solutely deny, that the recalling  
 “ of Men to the observation of the  
 “ Primitive Rule of Baptism is Re-  
 “ baptizing: We repute as Null and  
 “ Void this Spurious Baptism by  
 “ Private and Un-commissionared  
 “ Persons. And altho’ we do not tie  
 “ up the Grace of God to the Hand  
 “ of a poor Man; yet notwith-  
 “ standing that Baptism administred  
 “ by Man must be annexed unto his  
 “ Quality, or else the Authority of  
 “ Jesus Christ must be trampled un-  
 “ der Foot.

X. “ He



## X.

“ He corrupts by his eighth Argu-  
 “ ment that Text of St. John, mar-  
 “ reth and perverts the Sense there-  
 “ of; for the Question is not about  
 “ the External Sign, but the Inter-  
 “ nal Vertue, the true Spiritual  
 “ Washing.

## XI.

“ The Similitude urged by him in his  
 “ ninth Reason, is Null; for the Lord  
 “ Jesus hath not rejected this Sacra-  
 “ ment, nor wholly abandon'd it to  
 “ be dispensed by all sorts of Per-  
 “ sons whatsoever; but he hath de-  
 “ posited a Commission with his  
 “ Ministers, who are to dispense it.

## XII.

“ The comparison of Circumcision  
 “ with Baptism in his Tenth Reason  
 “ might be admitted, provided that  
 “ Circumcision had been only ad-  
 “ ministred by Priests: But when

as

" as a Private Person poureth Wa-  
 " ter, We deny that this is that  
 " formal Baptism which was by  
 " our Lord Jesus. Moreover, let  
 " this be noted by the way, that  
 " when the *Israelites* and *Edomites* cut  
 " themselves off from the Church,  
 " tho' they retained Circumcision,  
 " yet they did but profane it, and  
 " 'twas none other than a piece of  
 " Juggling, for God accounted those  
 " Nations as Uncircumcised.

## XIII.

" His eleventh Reason is far wide of  
 " the Mark. For tho' we confess  
 " that we be but once Regenerated,  
 " but once Spiritually New-born,  
 " yet we must needs say, that this  
 " imaginary Baptism doth not in  
 " the least signify or Seal our New  
 " Birth.

## XIV.

" As to his twelfth Reason, we very  
 " well know that was the Opinion  
 " of *St. Augustine* upon this Point, but  
 " he

" he is not to be assented and con-  
 " sented to in all his Assertions. We  
 " our selves do own, that he who  
 " was ill Baptized ought not to be  
 " again Re-baptized ; and we add  
 " this also, That if a Private Per-  
 " son, who hath no Call from God,  
 " shall of his own Will and Fancy  
 " usurp that Office, which doth not  
 " belong unto him, his Baptism is  
 " but a meer piece of Farcery, and  
 " therefore Null. And this Answer  
 " may also suffice for his thirteenth  
 " Argument.

## XV.

" In his fourteenth Argument he hath  
 " made Mr. *Galvin* in the Passage  
 " quoted from him, to speak con-  
 " trary to his known and printed  
 " Judgment, and perverted the ve-  
 " ry sense of his Words ; for he does  
 " not in that Place treat of the Mi-  
 " nistry, but of the Virtues and Me-  
 " rits of the Ministry : for 'tis as if he  
 " had said, That all the Vices of the  
 " most Debauched Minister could  
 " not de-rogate at all from the Ver-  
 " tue of Baptism.

D

XVI. We



## XVI.

“ We deny his fifteenth Argument,  
 “ which is, That the Hand and  
 “ Sign of our Lord Jesus Christ will  
 “ be owned in the sprinkling of  
 “ Water by a Person Uncalled and  
 “ Uncommissioned by him.

## XVII.

“ What *Calvin* had said as to his six-  
 “ teenth Argument, was enough  
 “ to prove the *Nullity* of *such a*  
 “ *Baptism*: But if any one should  
 “ dissatisfied, he declareth, that this  
 “ was his Meaning; and that it  
 “ was an absurd, simple, and foolish  
 “ *Action* to go and perswade any one  
 “ that he would not have Baptism  
 “ By Women to be reiterated.

## XVIII.

“ His seventeenth Argument is a  
 “ meer Paralogism, for he wants the  
 “ Judgment to distinguish betwixt  
 the

“ the Forgiveness of Sins given by  
“ Jesus Christ, and the Token there-  
“ of, which he committed unto his  
“ Apostles.

**XIX.**

“ To his eighteenth Argument We  
“ say, That Popish Baptism is  
“ grounded upon the Institution of  
“ of Christ, because the Priests as  
“ perverse as they are, and totally  
“ Corrupt, are yet the ordinary Mi-  
“ nisters of that Church, in which  
“ they so tyrannically demean them-  
“ selves.

**XX.**

“ His nineteenth Argument needs  
“ no Answer, unless it be that  
“ the word Re-baptize is misapplied  
“ sith it was never questioned but  
“ that such an Apish Trick as this  
“ Mock-Baptism might be reformed.

**XXI.**

“ His Twentieth Argument proveth  
“ just nothing, and therefore we let  
“ it pass. And if it be said, that we  
“ have handled this Brother too  
D ?                      roughly,

“roughly, who moved this Question, let him but bethink himself how Magisterial he was in his Dictates, as if it was his Province only to oppose Superstitions, and Abuses, and especially for his audacious condemning of St. Cyprian, with the whole Council of Carthage: And had he but better considered the whole, he would have been more Moderate: And because we love and honour him, we wish that he would exercise his Parts and Wits upon Questions more Profitable, and less Curious.

After the Brethren of Geneva's Answer concerning the Lord's Supper the Conclusion is thus, p. 53.

“An end of these Answers, and of this National Synod of Lions.  
Sign'd in the Original, P. VIRETT,  
President of the Council.

The first Synod of Rochel, 1571, which was the VIIth National Synod; where Theodore de Beza, Minister of Geneva, was chosen Moderator, N. des Gallars, and De la Rougeraye Scribes, Vol. 1. Chap. 1. p. 91.

In



In *Chap. VII. Article xvii. Page 97.* says,  
That, " Baptism administred by a Per-  
" son, who hath neither Call nor Com-  
" mission, is ~~Wholly~~ Null and Void.

The Synod of Gap, which was their  
xvii. National Synod, *Anno 1603.* Where  
Monsieur Chamier was President, Mr.  
Ferrier Assessor, Monsieur Vignier, and  
Monsieur Roy, Scribes; *Page 225. of Sy-  
nodicon, Vol. I.*

In the *VIth. Chap. S. 12. Page 239.*  
says, " This Case was propounded, A  
Proposant [*i. e.* a Candidate for Orders.]  
" Never Called nor Ordain'd unto the  
" Ministry, takes upon him to Baptize  
" a Child. Is this Baptism ~~Valid~~? This  
" Synod judgeth, that the Scandal giv-  
" en unto the People be carefully taken  
" away, and forasmuch as *That Baptism*  
" is of *no Force*, the Child shall be brought  
" into the Church of God by *True Bap-  
" tism* according to the Decision of the  
" Synod of Poitiers.

The Third Synod of Rochel, which  
was the xviii. National Synod, *Anno 1607.*  
Monsieur Berant Moderator, Monsieur  
Merlin Assessor, Monsieur Andrew Rivet  
and Monsieur Roy, Scribes, *Vol. I. Chap.  
I. Page 261,* says, in *Chap. V. S. xviii.*  
Page

Page 272, " The Deputies of *Lower Lan-*  
 " *guedoc* moved this Case, Whether Per-  
 " sons having a long time profess'd the  
 " True Religion, and coming to under-  
 " stand they were Baptiz'd only by a  
 " Midwife, ought to be *Rebaptiz'd*: This  
 " Assembly Judgeth, That they ought to  
 " be publickly Baptized in the Church  
 " of Christ, according to the Institution of  
 " our Lord, by a Lawful Minister: Their  
 " former Baptism being Wholly Null and  
 " Void, because done by one who had  
 " No Call unto that Office.

Thus far is sufficient to shew, that  
 the Reformed of *France* and *Geneva*, have  
 Publickly and Solemnly Pronounc'd Bap-  
 tism to be wholly Null and Void, when  
 perform'd by such as were never Call'd  
 or Commission'd to Baptize; They have  
 not done this in a private manner, but  
 in full *National Synods*, appealing to our  
 Lord Jesus Christ's Holy Institution of  
 Baptism, for the Foundation and Sub-  
 stantial Reason of their Decrees. And  
 though some among us brand this Do-  
 ctine with the odious Epithet of Bar-  
 barously *Uncharitable*, because it *Unchar-*  
*ches* all the Foreign Protestants, yet here  
 they

they may see, as Uncharitable as they esteem it, that those very Bodies of Men for whom they are so much Concern'd, have openly espous'd and zealously asserted the same. It may be they were not aware of the Consequences, that would be charged upon themselves; no matter for that, their Testimony is strong and powerful against those who pretend to plead their Cause. These publick Acts of theirs, plainly convince us, that they could not have easily come in to their Defenders Measures, they would never have been contented with Our Modern Plea for them, "That Lay-Baptism must be Valid, else our Friends the Protestants abroad are Unchurch'd, for their's are no other than Lay-Baptisms: They knew the *Absolute Necessity* of a Divine Mission to minister in Holy things: Every Baptism without this was utterly Condemn'd by them to be no Christian Baptism; They were so honest as to love Truth in the Abstract. 'Tis to be wish'd that their pretended Friends would do so too, and then they would not Condemn Truths for the Consequences which Men themselves have made; they would then turn the Dispute clear another way, they'd agree with their Foreign Friends, that Baptism



tism without a Commission is indeed whole-  
 ly *Null and Void*; and then there would  
 remain nothing more, but either to prove  
 the Validity of their Commission, if it is  
 Valid, or else to use their utmost Dili-  
 gence to perswade them to receive Valid  
 Ordination from Bishops, who alone have  
 Power to give it them. The first they  
 will never be able to atchieve; and there-  
 fore the Latter is all that can be done for  
 them to express the Sincerity and Truth  
 of our Love and Charity towards them.

**F I N I S.**